Dr. *Earſwell*,

THE Gentlemen of the *Grand-Jury* for this County, are all come to give you their hearty Thanks for your Sermon, and do requeſt, you would be pleas'd to Print it.

Abington Aſſiſ. for *Berks*, *Aug.* 6. 1689.

Humphrey Foreſter, Bar. Foreman.

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England's Restoration

PARALLEL'D IN

JUDAH's:

OR, THE

Primitive Judge and Counsellor.

IN A

SERMON

BEFORE THE

Honourable Judge at *Abington Assizes*, for the County of *Berks*, *Aug.* 6. 1689.

By *FRANCIS CARSWELL*, D. D.

The Second Edition.

LONDON;

Printed for *Awnsham Churchill*, at the Sign of the *Black Swan*, near *Amen-Corner*. 1689.

SERMON

To the Right Worſhipful *James Paul* Eſq; High Sheriff of the County of *Berks*; Sir *Humphrey Foreſter* Bar. and the reſt of the Knights, Baronets, and Gentlemen of the Grand Jury for the ſaid County.

SIR,

YOUR *Integrity, Conduct and Zeal for the Honour and Intereſt of your Country, the due Adminiſtration of her Affairs, Engrandizing her Publick Aſſemblies, and Courts of Judicature, hath been evidenc'd by your Care, in ſingling out and returning, for the* Grand-Inqueſt, *Gentlemen, for Quality, Eſtates, Integrity and Parts, the moſt Eminent* Berks *can boaſt of: Remark'd on as a fit Preſident to be followed, and beſt Expedient to prevent, for the future, ſuch kind of perfidious Addreſſes as were (of late) wont to be hatched at the* Aſſizes, *by Men of as deſperate Faith as Fortunes; and ſent from thence to the Court to flatter and deceive their Prince (with their own Senſes inſtead of his Peoples), betray their Religion and Country; in hopes by thoſe ſordid Crafts, to raiſe themſelves on the Ruins of both. A ſecond Luſtre beamed on this our Reſtoration-Aſſize, was the appearance of ſo many Noble Lords, as alſo other Perſons of Quality, who, as abhorring, or aſhamed of late Lycaonick Pranks, had for ſome time, with* Aſtrea, *withdrawn or hid themſelves, but now appear again with joy, to welcome her Return. My Part being in the Temple, to publiſh and am-*

plifie our great Deliverances, and cry Hoſannah *to their Author; I was in hopes, when my Breath and Glaſs were both out, my Task had been done too, until ſurpriz'd by your joint repeated Requeſts, I found my ſelf run on this* Dilemma, *either to bid you Defiance, and proclaim my Rudeneſs (to all the World), by a churliſh Denial, or my Weakneſs in granting your Requeſt; which latter part I have choſen, to let you ſee what a high Valae I ſet on your Merit and Friendſhip, whilſt I am thus content to expoſe, and ſo renounce my ſelf to ſerve your Commands; and therefore* (factum defendike veſtrum) *you have herein your Requeſt. Now I pray God and you* (Gentlemen) *to grant me mine,* (viz.)

That Berks *and her Gentry may ever do worthily, and faithfully ſerve their God, their Prince, Religion and Country, be Famous, and flouriſh, which is and ſhall be the Prayer of,*

Gentlemen,

Your Faithful Orator,

and Servant in Christ,

Fran. Carſwell.

Isaiah I. 26, 27.

And I will restore thy Judges as at the first, and thy Counsellors as at the beginning; after thou shalt be called, The City of righteousness, The faithful City.

Sion shall be redeemed with Judgment, and her Converts with Righteousness.

THESE Words are part of that Vision we read of (*ver.* 1.) which *Isaiah* saw in the Reigns of *Uzziah* and *Jotham*, concerning *Judah* and *Jerusalem*, (that is) the City or Nation, and their Inhabitants. The fulfilling whereof *Piscator*, *Menopius* and *Lyra*, refer to the restauration of their Temple and Nation in their Sacred and Civil Rites, as well as ancient Government both in Church and State, after their return from their *Babylonish Captivity*, which was about 240 years yet to come. And this sence is favoured by the *Septuagints* rendring שבית ἀιχμαλωσία αὐτῶν, as also the *Syriack* and *Arabick* Versions, *Salvabitur Captivitas ejus.*

But *Forerius* and others look 500 years beyond this time, and refer the fulfilling of this Vision to the flourishing and happy Condition of the Christian Church and State, as both in After-Ages should be restored and fixed by Christ himself, their hoped for Messiah, who they believed, when he came, would restore all things, and sit upon the Throne of *David*, and upon his King-

dom, to order and eſtabliſh it with Judgment and with Juſtice from thenceforth and for ever. So that under his Reign the Righteous ſhould flouriſh, *Sion* ſhould be redeemed: Judges, Counſellors, and all things be reſtored as at the firſt.

1. Now if we underſtand theſe words in the firſt ſenſe, of their Reſtoration after their return from *Babylon*, the time was ſo remote, they could adminiſter no more of comfort to the *Jews*, than it would to us, if in the midſt of diſmal Diſtractions one ſhould propheſie, That 300 years hence our Nation ſhould flouriſh, or at the Day of Judgment all ſhould be reſtored.

2. If we underſtand them in the ſecond, of the Reſtoration by Chriſt under the Goſpel, that could not concern the preſent State of the *Jews* at all, but the future of the *Gentiles*: Beſides, this time being more remote, would have been leſs of ſupport under their preſſing Calamities.

Neither in truth was their Temple, Nation, Government, or ancient Governours then reſtored, but rather quite diſſolved, and broken in pieces by the conquering *Romans*, and themſelves thenceforth enſlaved, and, as an accurſed People, ſcattered upon the face of the Earth to this very day: for *when Shilo came, the Scepter departed from Judah.*

Therefore I intend to conſider and remark upon theſe words, as (*Apoc.* 1. 3.) a Revelation of things that were at hand, and ſpeedily to come to paſs: As a Meſſage ſent to *Judah* in the latter end of *Uzziah's* Reign, and fulfilled (about Three Years after) in the beginning of *Jotham's*; which will appear, if we conſider the preſent juncture of Affairs and Calamities the *Jewiſh* Church and Nation then laboured under, and how occaſioned; which was as follows.

Joaſh

Joash, the present King's Grand-Father, being an Excellent and Religious Prince in the beginning of his Reign; but after the Death of *Jehoiadah*, following the wicked Counsel of his cringing Favourites, he forsook the true Established Worship, and turned Idolater, which thing so highly provoked God, that he gave him up in Battel into the hands of his Enemies, and at last his own Subjects slew him. 2 Chron. 24. 17, 18. Jos. lib. 9. c. 8.

Amaziah, his Son, succeeding in the Throne, one of the first things he did, was to try and execute those *Regicides* who had murthered the King his Father. And farther we read of him, that *he did that which was right in the sight of the Lord, but not with a perfect heart*; that is, he outwardly for a long time still professed and pretended to protect the true Worship and Worshippers of God, as then professed amongst the *Jews*, (which thing was right in God's sight) *but not with a perfect heart*; for his heart was after the Gods of *Mount Seir*; and privately *he burnt incense to them*. But knowing the Hatred his Subjects bore to that Idolatrous Religion, he durst not openly enjoyn it them. However, we find, when his Subjects began to discover his former dissembling his Religion, and fearing he had designs, and would in time attempt to introduce Innovations into the Temple of God, they plotted and *conspired against him*, and so at last made him away too. 2 Chron. 25. 2, 3. 2 Chron. 25. 14. Jos. lib. 9. c. 10. 2 Chron. 25. 27.

Thus these two Princes grasping at an absolute and arbitrary power, or to make themselves like to the great King of *Assyria*, their Neighbour, as the most proper Expedient, endeavoured first to introduce his Idolatrous Worship.

It being the Nature of all False and Idolatrous Religions, which come from the Devil, to make all Monarchs, like himself, their Author, *Arbitrary Tyrants*.

And all their Subjects, like those in his Kingdom of Darkness, *Miserable Slaves.*

But the Nature of the true Religion, which comes from God, is to render all her Kings, being (his *anointed*), like himself, *Indulgent Fathers.*

And all her Subjects, like those in his Kingdom of Glory, *Children and Free-born.*

By these Methods (I say) they made a miserable *Exit*, losing both their Lives and Kingdoms too; For that, like the *Romans*, who being abused by *Tarquinius Superbus*, their last King, would never after endure the Name of another. So here the States of *Judah* (their King being destroyed) seized the Government, and turned themselves into a *Commonwealth* for about 11 or 12 years.

Allen. pag. 163. *Brough. Chron. Hen. Clap.* pag. 84.

But after that time they unanimously restore *Uzziah*, their last King's Son, to the Throne; in hopes that his Predecessor's Misfortunes, in attempting to alter or corrupt the Established True Worship, might prove a fair warning to him.

2 Chron. 25. 4, 5.

And this King, in the beginning of his Reign, God always prospered in Battel, and delivered his Enemies that rebelled against him into his hands.

The *Philistines*, the men of *Ashdod* and *Gath*.

And his Name spread amongst the Neighbour-Princes; he built Forts, *and raised a mighty Army; he invented and provided all manner of warlike Magazins and Engines, Shields, Spears, Helmets, Habergions, Bows and Slings*, and God *marvellously helped him till he was strong*, 2 Chron. 26, 13, 14.

But now in the midst of all this Grandeur, warlike provision, and mighty Army, he seems to forget his Kingly Office, and nothing will satisfie him but he must turn *Priest*, and offer up Sacrifice.

And instead of employing all these warlike preparations against the common Enemy, in defence of his Subjects,

jects, their Laws, Liberties, Country and Religion, it now appears he only designed to secure himself in such a Power (as his Predecessors wanted) that might enable him to go through in the Corrupting that Worship of God about which they had failed. And in order to it, at last he picks a quarrel with *Azariah*, the *High Priest*, who, with other *Priests* assisting, opposed the King in his attempts. 2 Chron. 26. 18. 19.

But presently hereupon in the height of all this greatness and glory, it follows, that his mighty Army answers none of his ends, but turned to his shame and reproach: His Spirit and Courage sinks in the midst of his Forces, and himself, between being thrust or affrighted out of his Kingdom, run away and left it, as we read, 2 *Chron.* 26. 20. *He made haste to be gone*; living after about four years, and at last died with grief and discontent, and was buried in his Garden. Jos. lib. 9. c. 11.

Hereupon the States of *Judah* convened, and their King having thus left them, for the present juncture they set *Jotham*, the King's Son, *over the king's house, to administer the government*; and finding him an Excellent Prince, in a short time after they advance him to the Throne (during the Life of his Father.) 2 Kings 14. 5. Jos. lib. 9. c. 11.

Thus by the Male-administration of Three succeeding Princes, and their several attempts to introduce an Arbitrary Power, and an Idolatrous Worship. The Foundations of the *Jewish* Church and State had been miserably shaken, and almost dissolved: so that it was hard for the most discerning amongst them to determine, whether the Worship of the true God, or that of *Baal*, was like to prevail. *Allen.* pag. 117.

Which so much perplex'd the anxious thoughts of such *Ely's*, *whose hearts trembled for fear of the Ark of God.*

And.

And so highly dissatisfied those who were well affected to the peace and prosperity of their Countrey, that what between the Concernment and Zeal of some for their Religion, the Discontents of others for their distressed, tottering State and Government, a general Neutrality and Supineſs possessed most, as careleſs of the issue, the support of the Government, or who govern'd, concluding it could not be worse.

Their Country and Religion lay bleeding, as *Isaiah* 1. 5, to 23. *Their head is sick, their heart faint, their country was desolate, their cities burnt with fire, their land strangers devoured in their presence: Sion was left as a cottage, as a besieged city: the faithful city Jerusalem is become a harlot: she that was full of judgment, and righteousness lodged in her, is filled with malefactors; their king and princes make wicked counsellors their companions, their judges are made for oppression, they judge not the fatherless, nor house of the widow, but they love gifts, and follow after rewards.*

And in the midst of these Distractions and Convulsions both of Church and State, unless the Lord of Hosts had compassion on them, they must have been as *Sodom* and *Gomorrah*; but *in the mount of the Lord is God seen:* He arises and resolves to rescue his people out of the jaws of so imminent destruction; and tho all looks desperate, yet to prevent their despondency, he sends *Isaiah* in this comfortable Message, and commands him to prophesie, and tell them, that notwithstanding all their present fears and confusions, yet the time was just come.

That I will restore thy Judges as at the first, and thy Counsellors as at the beginning: after thou shalt be called, The city of righteousness, The faithful city: Sion shall be redeemed with judgment, and her converts with righteousness.

Which Prophecy seems to be made good in the very next Prince's Reign, who was *Jotham*, of whom *Josephus* writes, (*Huic Regi nulla virtus defuit erga Deum, pro justo*

Lib. 9. cap. 11.

erga

erga homines & reipublicæ ſtudioſe; quicquid enim inſtauratione opus habebat diligenter ſarciendum curavit in tantumque Regnum auxit, ut tam domi felix eſſet quam foris formidabilis) That he was a moſt Excellent Prince, deficient in no Virtue, but devout towards God, juſt towards Man, and willingly employ'd himſelf to redreſs all that was amiſs both in Church and State. He fortified his Kingdom, and made War upon the great King of *Ammon* his Neighbour, and all the Enemies of their Religion and Nation round about, and overcame them in Battel, and made them Tributary to him, being happy amongſt his Subjects at home, and formidable to his Enemies abroad, ever waxing mighty, *becauſe he prepared his way before the Lord.* 2 Chron. 27. 5, 6.

Now ſince the Apoſtle tells us, *No Scripture is of private interpretation*, this Prophecy may concern us of *England*, as well as *Judah* and *Jeruſalem*.

Their Caſe ſeems to be our Preſident we have copied after.

And our Circumſtances their Parallel.

Both are ſo obvious, that there needs no Application, or more to be ſaid, than what our Saviour did when he ſtood up in the Temple to preach, and having read his Text out of this very Prophet, he cloſed his Book, and ſat down, having ſaid no more. Luke 4. 19.

Then, *This day is this Scripture fulfilled in your ears.* So may I.

I will reſtore thy Judges as at the firſt, and thy Counſellours as at the beginning, &c.

This day is this Scripture fulfilled in your ears, in your Eyes, in all your Senſes, in the midſt of our Towns and County.

After all our Diſtractions, juſt Fears, Apprehenſions, and Threats of Arbitrary Power, Subverſion of our Religion, Laws, Liberties, and even Juſtice it ſelf.

Behold

Behold our Judges as at the first in our respective Counties throughout the Kingdom at a General Assize gone forth to judge the People.

Behold our Counsellors as at the beginning, in the Court to advise our Prince.

In our Grand Senate, both Houses of Parliament sitting, advising, and enacting according to our ancient Rights, Freedoms and Privileges.

Behold our Religion, our Church, which is our *Sion*, redeemed from Romish Superstitions.

Behold her Converts Protestant Proselytes and Professors of this Pure, Holy, Reformed Religion, redeemed from all Fears of *Rome's* bloody Inquisition, or *France's* Dragooning for Conscience sake.

Behold our Universities and Colledges, our Cities and Corporations with their Free-holds, Charters, and Immunities restored as at the first.

To Crown all, behold a King reigning in Righteousness, the Support of our present, and Pledge of our future happiness, even *England's Jotham*, Warring with the great King of *Assyria* his Neighbour, the grand Enemy of our Religion and Country; God grant him also a *Jotham's* Success, to overcome them in Battel, and to make them Tributary, and that he may ever wax mighty, because he prepares his way before the Lord.

What remains now, but that our Cities shall in a short time become Cities of Righteousness, faithful Cities? And our *Sion*, which is our Church, be redeemed with Judgment, and her Converts with Righteousness.

In Summ then, this Vision discovers these four things.

1. *The*

1. *The Author*
2. *The Instruments*
3. *The Order*
4. *The Nature*

} Of a Church and Nation's Reſtauration and Deliverance from the Smart of ſuch Calamities as they felt for the preſent, or feared for the future.

1. *The Author*, and Principal Efficient Cauſe of the Proſperity and Reſtauration of a ſinking Church and Nation, is God alone: *I will reſtore.*

2. *The Inſtruments*, and Eſſential parts of a People's Reſtauration are,

(1) *Judges as at the firſt.*

(2) *Counſellours as at the beginning.*

3. *The Order* and Method of a People's Proſperity (after that): For before that Judges and Counſellours are reſtored, a Nation cannot flouriſh; but they firſt, then after that, the other follows.

4. *The Nature* and Comprehenſiveneſs of a compleat Reſtauration; it muſt be in Sacred as well as Civil Rights.

(1) Civil and Political Proſperity: Cities ſhall flouriſh, and become Cities of Righteouſneſs.

(2) Sacred and Religious Proſperity. The Church and her Proſelytes muſt be ſaved.

Sion ſhall be redeemed with Judgment, and her Converts with Righteouſneſs.

As the reſult of the whole, I infer,

5. That whenever a People are thus reſtored, they are highly obliged, without murmuring, to rejoyce in, and to bleſs that God, who is the Author of all for it.

Theſe five Generals ſhall bound my preſent Diſcourſe.

1. That God alone is the Principal Efficient Cauſe of all Mutations of Government, whether they tend to the Deſtruction or Reſtauration of a Church or Nation.

He set up, and he pulls down at his pleasure. He delivered *Israel* out of *Egypt*, and destroyed the *Egyptians* in the *Red Sea*. He rooted out the *Canaanites*, and planted his own People in their Cities.

He took *Saul* from the Herd, and *David* from the Flock, and seated them on the Throne.

And he pulled down the High and Mighty *Nebuchadnezzar* in the midst of all his Glory, and turned him to
Dan. 4. 32. graze with the Beasts of the Field.

Alexander's and *Cæsar*'s may build *Alexandria*'s and *Cæsarea*'s, like great *Babylon*, for their Honour and Glo-
Psal. 127. 1, 2. ry, when as all the while, except the Lord build and keep the City too, the Builder and the Watchman take care in vain.

These may arrogantly think, that by their Power, Policy and numerous Armies, they have founded Empires and Dominions, when as he that sits in the Heavens derides the vanity of their thoughts, and frequently brings to nought their mighty Designs and many Devices.

For it is *the Counsel of the Lord that* at last *shall stand*,
Prov. 19. 21. and his Purposes shall come to pass.

All the Powers on Earth are but as Tools in his hand to work out his good pleasure.

The mighty *Cyrus* was but his Shepherd, and shall fulfil all his good pleasure, saying to *Jerusalem*, *Thou*
Isaiah 44. 28. *shalt be built*, and to *Sion*, *Thy Foundation shall be laid*.

And when his Ends are accomplished, their Dominions are determined, as the great *Belshazzar*'s was by his Hand-writing.

Dan. 5. 25, 26, 27. MENE, MENE, TEKEL UPHARSIN, *Thy Kingdom is weighed, numbered, and finished, and being found wanting, is divided and dispersed.*

Thus he made *Zerah* with his 2,000000, *Zenacherib* and *Siserah*, with Hosts as numerous as the Sands by

the Sea, to return with ſhame and diſhonour, and ſent the great *Bajazet* about the World in a Cage for a ſhow. And again, gave glorious Victories to a ſingle *Sampſon* with a Jaw-bone of an Aſs. To *David* with a Sling and a Stone. To *Gideon* with the noiſe of Pitchers, Ramshorns, and but 300 Men.

It is He that makes a fruitful Land to become a barren Wilderneſs, and depopulates Cities by the Sword, Famine and Peſtilence.

And 'tis the ſame hand that made the Wound that applies the Remedy; cures all our Diſeaſes, and makes the noiſe of the Drum and Trumpet to ceaſe, and reſtores Peace in all our borders.

For as Clay in the hands of the Potter, ſo are all Nations in his. Jer. 18. 6, 7, 8.

And 'tis no more but for him to ſpeak the word, and they are made, or utterly undone.

He can deſtroy or ſave as he pleaſes, either by or without means; but his uſual methods are by Inſtruments and ſecond Cauſes, as here in my Text, by reſtoring Judges and Counſellors, who are both Inſtruments and Eſſential parts of a Nations Reſtoration.

2. Which is the 2*d.* thing in order to be diſcourſed of, (*viz.*) *That the Reſtoration of Primitive Judges and Counſellors are both the neceſſary and eſſential parts, as well as inſtrumental Cauſes of a Peoples Reſtoration.*

And here my firſt enquiry ought to be, Who and what thoſe Judges and Counſellors were at firſt?

1. *Neg.* It is not Judges in general: no matter who or what they are, provided they are but Judges; for of theſe we never wanted, ſuch as they were; but they muſt be ſuch as were at firſt.

For there are a ſort who are ſo far from being a bleſſing, that they are the greateſt Scourge and Plague as can befall a Nation.

There are a sort of *High Commission Judges*; there are *Arbitrary Dispensing Judges*; there are Judges who (τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος) *neither fear God, nor regard Man.*

Luk. 18. 2.

Who live on Orphans Tears, sacrifice and sell the Blood of some, the Estates of others, their Country, their Laws, their Religion, and their own Consciences, to purchase their Places, and their Maker's Favour; whom that you may know, I shall name one, *John* 19. 12. *If thou let this Man go, thou art not Cæsar's Friend. When Pilate* (the Judge) *heard that, he sate down in the Judgment seat, and condemned the most innocent, holy and just*; (*i. e.*) when he heard he was like to lose *Cæsar's* Favour and Friendship, farewel to Justice to purchase its continuance.

In the whole Creation, there is not one Creature more like a God than a Primitive Judge.

Nor a Monster more like a Devil, than a corrupt degenerate one from his Original Pattern.

But to let pass this Pilattick Sect of Judges, and leave them to repent, or their Names to rot, and Memorials to perish, being the *Antithesis* and Reverse of those my Text speaks of. I proceed,

2. *To consider and determine what Primitive Judges and Counsellors are.* And here, 1*st.* what are Primitive Judges, *Homines in naturali statu liberi nascuntur & pares, in quâ parietate semper remansciscent, nisi necessitas quædam politica illos in ordinem coegisset, ut alii præsint, alii subsint, in totius salutem & primô idem fuit Imperator & Judex.* Liberty and Freedom being the Universal and Natural Birthright of all, and their Security the primary end of all Government, need no more proof than to prove the Tooth in a Man's Head, his Eye, or his Senses are his own.

Seld. de jur. li. 7. c. 6. & de Syned. lib. 1. c. 15. Dr. Jones. de Jud. p. 27.

But

But whoſoever pretends to exerciſe any power over others, muſt prove every Tittle, and ſhew his Commiſſion, how and which way he came by it, and take care to anſwer the End and true Reaſons which firſt gave Birth to Empire and Dominion.

Which were not to invade or deſtroy, but to protect and defend their Subjects.

And therefore if at any time they act contrary in it, they renounce the ends of their being, and overthrow the Foundation on which they ſtand.

Expoſing their Authority to be ſtripped Naked, ſubverted and trampled on.

For tho ſome ſelf-deſigning men, to flatter (and abuſe) Princes, and promote themſelves, may have tortured Scripture, and ſcrewed up Conſcience and Religion to ſuch heights, as to infer thence Obligations to an extravagant unreaſonable ſort of Obedience.

Yet 'tis as impoſſible for men in general to act contradictory to their true Intereſt, their Natural Principles of Freedom and Self-preſervation, or to ſtand by and aſſiſt any Power in abuſing themſelves. As it is to be mad with Reaſon.

And 'tis as fooliſh, if not impious and contradictory, to pretend to fetch Arguments from a Religion that comes from God, to cheat men of thoſe Natural Rights which himſelf (and Nature) has given them.

Whereby they repreſent God, as tho repenting or recalling his Gifts, and ſo acting contradictory to his goodneſs, which is himſelf, and dividing his Kingdom againſt it ſelf, like that which cannot ſtand.

Let then their miſtaken ſenſe of Government be what it will, it was, no doubt, inſtituted for the defence and preſervation of the whole, and at firſt the Emperor and the Judge was the ſame, with his Sword in one hand to defend againſt their Enemies, and his Scepter in the other to determine Controverſies.

But

But the weight of Government, and number of Subjects increasing, the Emperour withdrew from the Tribunal, and substituted Judges.

Seld de Syned. lib. 1. c. 15. Exod. 13. 7.

And this was the course that *Moses* took, by the advise of *Jethro*, whose Books and Writings being the most ancient and authentick that we can rely on, I shall from them collect what those Original Judges were, according to whose pattern a Restoration is here promis'd.

By Judges (*οἱ τὸ πρῶτον*, as the *Septuagint*; *ut antea*, as the *Syriack Version*; *ut erant antiquitùs*, *ut olim*, as the *Arrabick* and *Caldee* Paraphrase), as at first, as before, as anciently, as in times past: I understand either,

1. *Such as God himself was, or such as he at first extraordinarily qualified and sent.*

2. *Or such as* Moses *was, or such as he commissioned.*

3. *Or such as the best of the Kings of* Israel *and* Judah *were, or such as they commission'd in their respective Reigns.*

1. *Such as God himself was.* For though by his Universal Power and Providence, he at first planted, and still governs all the Kingdoms of the World, and has given them to the Children of Men, yet *Israel* was his peculiar Care and Government; and therefore when they clamoured for a King, like other Nations, God in anger replied by *Samuel*, *They have not rejected thee; but they have rejected me, that I should not reign over them*; because that himself, as *Isa.* 9. 7. was their King, their Judge and their Lawgiver.

And it was common for them to bring such Causes as they could not determine, and spread them before the Lord.

Exod. 18. 19.

2. *Or such as God extraordinarily qualified, and sent* to judge his People *Israel*; such were *Othniel*, *Shamgar*, *Deborah* and *Samuel*; and thus *he gave them Judges for the space of 450 years, and God was with the Judge*, Acts 13. 20.

Judg. 2. 16

2. *Or*

2. *Or such as* Moses *himself was, or as he commissioned.*

Moses was the first we ever read of that sate upon the Bench in a judicial way of *Oyer* and *Terminer*, and he is the first too that issued out Commissions to other Deputy-Judges to bear part of the burthen with him, *and to judge the people at all seasons.* Exod. 18. 13. Exod. 18. 25, 26.

3. *Or such Judges as the best, wisest, most renown'd and religious of the Kings of* Israel *and* Judah *were:* As *Jehoshaphat*, *Solomon* and *David*, whose Throne for Righteousness and Judgment, was a Type of the Throne of the *Messiah*, who is to judge the World in Righteousness, and the Nations in Equity, so famed for Justice, that it revived the hearts of his Subjects but to talk of appearing before his Tribunal: *Our feet shall stand within thy gates, O Jerusalem: for there are set thrones of judgment, even the throne of the house of David.* Psal.

Or such as *Solomon* his Son, so famed for Wisdom and Judgment, in that righteous and critical decision of the Controversie between the Two Women about the dead and the living Child.

Or such as *Jehoshaphat* sent into all the Cities of *Judah*, in Circuit, City by City. 2 Chron. 19. 5.

2. We may learn what these Judges at first were.

1. From the Rules laid down for their Choice.

2. From the Charge given them upon Admission, for the Execution of their Office.

I shall only instance in Two, *Moses* and *Jehoshaphat's* Rules and Charge.

1. *Moses's* Rules for Choice, or Qualifications he requires in a Judge, are reduceable to these Four, recorded *Exod.* 18. 21.

1. *Thou shalt provide*; (*i. e.*) Men of Parts and Understanding.

2. *Such as fear God*: Not the Face of Man in the Judgment.

3. *Men*

3. *Men of Truth*: Men of Integrity, hating False Judgment.

4. *Such as hate Covetousness*: If not, they'l take Bribes, and sell Justice.

2. *Moses's* Charge.

1. His Universal Negative, *Lev.* 19. 5. *Ye shall do no unrighteousness in judgment: you shall not respect persons: you shall not fear the face of man.*

2. His Universal Affirmative, *Deut.* 16. 18, 19. and 1. 15, 16. *I charged the judges at that time, saying, You shall judge the people with just judgment: hear the causes of your brethren, judge righteously between every man and his neighbour: hear the small as well as the great: fear not man, for the judgment is God's.*

But more particularly he charges these Four things.

1. *That Judges shall not speak in a Cause to decline after many to wrest judgment:* (*i. e.*) Not pervert Justice, out of Popularity, to gratifie a Multitude.

Exod. 23. 2, 3, 5, 6, 7. 2. *Thou shalt not countenance a poor man in his cause.* (that is,) Do no unjust thing out of pity. Let not Compassion blind neither: The Rich may not be favoured in oppressing the Poor, nor the Poor (because such) rob or injure the Rich.

3. *Thou shalt not wrest the judgment of the poor, nor take gifts.*

4. *They shall not condemn the innocent, nor acquit the guilty.*

2. *Jehoshaphat's* Famous Charge, recorded 2 *Chron.* 19. 5, 6, 7. *He said unto the judges, Take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the judgment; and let the fear of the Lord be upon you. Shun all iniquity, have no respect of persons, nor take any gifts: that in all things you may be like unto God, the judge of judges, with whom there is no iniquity, nor respect of persons, nor taking of gifts.*

Now

Now such as those Primitive Rules were for the Election of Judges, and such as the Charge was, such were Judges at first.

(2.) What were Counsellors at the beginning? I do not understand this Name at all to relate to the Practitioners of the Law, whom we so call; but to Counsellors of State at Court about the Prince, or the Grand Senate or Parliament of a Nation.

And the first primitive Pattern of a Counsellor of State to a Prince was *Jethro* to *Moses*, who gave him wise and faithful Counsel. Exod. 18. 19.

Such another was *Hushai* the *Archite* to *David*. 2 Sam. 17. 14.

Such was *Nathan* to King *Solomon*, to the saving of his Life and Kingdom. 1 Kings 1. 12.

Such were the good old Men, who stood before him during his whole Reign, by whose Conduct and good Advice himself and his Kingdom so flourished, that Silver and Gold was as plenty as stones in the streets of *Jerusalem*. 1 Kings 12 6.

Or such Counsellours as *David* consulted with, even God's Oracles. *Thy Testimonies are my Counsellors*, Psal. 119. 14.

Now from that time that a Nation hath such Judges restored, and a Prince follows the Advice of such Counsellors, may she begin to date her Restauration.

2. Indeed these are both the Instrumental Causes and Essential parts of the Restauration it self, which is the second Position I proposed to discourse of, after I had enquired out and stated who and what those Primitive Judges and Counsellours were.

As an Exquisite Master in a Ship, that knows how to make his Observations, and perform his Course, as a provident Steers man at the Helm: or the Skilful experienced Pilot, who knows how to avoid *Sylla* and *Charibdis*, contribute all to the safety of the Vessel.

Such are Primitive Judges and Counsellors to conduct a Nation into Harbours of Tranquility and Rest.

There are other Subordinate Judges which help to compleat a Restauration, had I time to speak to them. The High Sheriff, though the Grand Executioner of the Law, yet he is a Judge too, and hath his County-Court to sit in.

Exod. 18. 25, 26. The County-Justices are Judges too (as *Jethro* advises) of smaller Matters that are not too hard for them: For such they are to bring before you who are as *Moses* himself.

These are all necessary, and may shine in their proper inferiour Spheres.

But as *Diogenes* said, *Were it not for the Sun, it would be night for all the Stars.*

You are this Sun that must irradiate and dart beams on them to reflect again on the People.

I have set *Moses's* Primitive Pattern and Charge before you to imitate, which if you observe and follow, it will follow that you set your selves as Originals for these to copy after.

Notwithstanding the great Rivers, which run through a Country, may contain water enough to refresh and fructifie all the Fields they pass by; yet without trenching smaller Rivulets, to convey and apply them to the remoter corners of the Pastures, they may parch and be barren for all the Streams passing by.

Your passage and circuiting through a Land, is as Rivers of Righteousness and mighty Streams of Judgment running down: However these, as the smaller Channels and Trenches, must be also opened and cleansed, or else we cannot flourish.

And can we reflect upon our Circumstances, but the very last years Assizes for this County, without a profound

profound Contentment, and almost Tears of Joy for our Deliverance and present Restauration.

Then a false Prophet on the Bench for a Judge: For what he there prophesied never did, nor is like to come to pass.

Allibon at Reading *foretold, that in a short time they would hear their Minister preaching up the King's Right to dispence with Laws.*

A Romish Idolater for a High Sheriff, ready upon a fair opportunity, with his *Posse*, to execute our Laws, Religion, and her Protestant Professors, to introduce his worse than Pagan Superstitions.

For the most part a Crew of perfidious Justices (of the same stamp) who to capacitate themselves for the Bench, had in effect promised by the 27*th* of *November* following to betray both God and Man, their Country, Laws, Religion, and Liberties, or to cull out such men for the Senate, as would certainly do it.

But O happy Change! here our Judges in their several Stations now restored as at the first.

But this is not the whole of a Nation's Restauration. But,

2. There must be concomitant with Judges, Counsellors too as at the beginning: Therefore *Forerius* commenting on the words, writes; *Ad felicitatem Reipublicæ non satis putavit, si Judices integri essent, nisi tales & Consiliarios forent*: They must be both restored, or almost as good neither. For if these always at the Spring head shall continually poison the Fountain, it will be difficult for a Judge to make Judgment in its uncorrupt purity to stream down in a Country. For. pag. 129.

For what by their interposition for Bribes, out of Malice, Favour, or Friendship; procuring Sentences against the Innocent; Reprieves or Pardons for the Guilty, the most enormous Crimes in a Kingdom shall frequently escape unpunished; and the lesser (who are Friendless) as often suffer.

The moſt righteous Sentence ſhall often take no Effect. Innocent Blood ſhall cry unreveng'd: Glorious Vices connived at; and Sins, when cloathed in Scarlet, brave it out in the face of the Sun.

Therefore as *Calvin* on the words, *Ordinem illum purgabo in quo fontem malorum eſſe dixi.*

Hitherto I have conſider'd Judges and Counſellors as a neceſſary eſſential part of a People's Reſtauration. It remains now to conſider them as Inſtrumental Cauſes, which I ſhall treat of under the third and fourth General Heads propoſed at firſt to be diſcourſed on, (*viz.*)

3. *The Order* and 4. *The Nature* } of a Church or Nation's Reſtauration, or Ruine.

And how far Judges and Counſellors Influence, and are Inſtrumental Cauſes of both.

1. The Influence of good Counſellours on a Church or Nation's Proſperity, is and ever has been moſt viſible in every Age and in all Nations, and may be moſt convincingly demonſtrated from the ſad Effects, diſmal and fatal Conſequences Nations have ſmarted under by the Conduct and Advice of wicked ones, to the utter ruine both of Prince and People.

What a flouriſhing Kingdom was *Egypt* (when the Nations round about were like to periſh) through the faithful Counſel and Conduct of *Joſeph*? Gen. 14. 39.

Whilſt *Jehoiadah* lived to adviſe King *Joaſh*, himſelf and his Kingdom flouriſhed; but (after his death) following the wicked Advice of his flattering Counſellors, never greater Calamities befel a People. 2 Chron. 24. 1. 17. *Joſ.* lib. 9. cap. 8.

Wicked Counſellors, ruined the Kingdom of *Ahab* and *Ahaziah*: *His Mother was his Counſellor to do wickedly, after the death of his Father, to his deſtruction*, and ſubverſion of the Government by *Athaliah*. 2 Chron. 22. 3, 4.

but

But moſt famous and remarkable is the Caſe of *Rehoboam*, who upon the Death of *Solomon* his Father, went up to *Sichem* to be crown'd King, where multitudes of his Subjects went alſo to attend the Solemnity, and ſo took that opportunity of preſenting their humble Addreſſes, That thoſe Invaſions made upon their Liberties as Freemen, and Rights as Subjects, might be redreſs'd. Which the old faithful Counſellors of his Father adviſed him to do: But he rejected theſe, and followed the advice of the young men, (*viz.*) To inſiſt upon his Prerogative, to check their Inſolence in daring to petition, and threaten them the higher for it, and tell them, He was reſolved to make their Yoke heavier; That his little Finger ſhould be heavier than his Father's Loins: And whereas before they were chaſtiſed with Whips, he would henceforth laſh them with Scorpions. 1 Kings 12. 1, 1.

When his Subjects heard this, and found that their humble Addreſs was become their greater Crime, and a Reaſon for heavier Oppreſſions, they make a general Revolt, and unanimouſly cry out, *What Portion have we in David, neither have we Inheritance in the Son of Jeſſe: Now ſee to thy own Houſe, O David; to thy Tents, O Iſrael*; (that is) Though *Rehoboam* be the Grandchild of *David*, the King that God himſelf choſe and ſet over us, and he be the indiſputable Heir Apparent to the Crown of *Iſrael*, and to the Houſe of his Father *David*; yet if he pervert the Ends of Government, which are to protect, relieve, and defend, and is reſolved to go on to enſlave and oppreſs, What is he to us more than another? Or his Deſcent, or Houſe? We have no part or portion in him. Let him look to himſelf and his own Houſe, and we will go home and look to our ſelves and ours: *To thy Tents, O Iſrael.* 1 Kings 12. 16.

And ſo they unanimouſly left and depoſed him, and made *Jeroboam* the Son of *Nebat* King over *Iſrael*. 1 Kings 12. 18, 19.

And

And this God (in this case) seems to encourage and approve of as his own Act, 1 *Kings* 12. 24. *This is from me, saith the Lord, therefore oppose it not.*

And what the dreadful Church and Kingdom distracting Effects are of wicked Counsellors about a Prince, is fresh in our Memories, having so lately experimented the result of Conclave *Romish*, *French*, and *Italian* insinuating Counsels from abroad. Petrean and Jesuitical undermining Counsellors at home, which had reduced us to such Circumstances, that we were all at the very brink of Destruction: And it was the Lord's Mercies we had not been all consumed. Wherefore *Forerius* tells us, (*Mallet iniquum Regem optimis Consulentibus Reipublicæ præesse, quàm justum & sapientem iniquis Conciliariis constipatum.*) And blessed be that God, who has turned all the Counsels of these *Ahitophels* into Folly, broken the Snare in pieces, and we are escaped, and restored unto our *Faithful Counsellors as at the beginning.*

But remembring I am not preaching to these at Court, or to the Senate at *Westminster*, but to Judges at an Assize, this little shall suffice. And I shall now address my self more closely and particularly to my second General, which is,

2. What Influence the Restauration of Primitive Judges have upon the Prosperity of Church and State.

(1.) Upon our State and Civil concerns. After or upon the Restauration of these, it follows, *That our Cities shall be called Cities of Righteousness, faithful Cities.*

Countries and Cities were usually called by the Names, or at the pleasure of their first Discoverers, Inhabiters or Founders: so *Judea* from *Judah*, *Britain* from *Brutus*, *Rome* from *Romulus*, *London* or *Ludstown* from King *Lud* (*Ferum*, or rather) *Jebusalem* from the *Jebusites*,

Yet

Yet after many places have received ſuperadditional Epithets and Denominations, new Names from Accidents, Cuſtoms, Virtues, or Vices predominant amongſt their Inhabitants.

Thus degenerate *Rome* in the Scripture is frequently called *Babylon, the Mother of Harlots and Fornications, becauſe ſhe is become the habitation of Devils and of every foul Spirit, and a Cage of unclean Beaſts.* Rev. 7. 5. & 8. 2.

Thus *Jeruſalem* is called *Sodom and Gomorrah, a Harlot and treacherous City,* when the ſins of thoſe places were committed and tolerated in her. Iſai 1. 10.

Hence it comes to paſs, that from good or bad Judges, places may be denominated, and accordingly change their Names.

Where Religion is profaned, Wickedneſs abounds, Vice flouriſhes, Sins are impudently committed, and Judges being Atheiſts or *Galleo's*, that care for none of theſe things to puniſh or reform. Such Cities or Places may be called *Sodom* and *Gomorrah*, treacherous and perfidious in forſaking God.

But where by the impartial, ſtrict Adminiſtration of Juſtice by upright Judges, the good are encouraged, the wicked puniſhed; Vice is aſham'd, or dares not to be ſeen: Sin ſculks in corners; and though cloathed in Scarlet, yet openly expoſed and whipped the ſtreets.

Religion, Piety, and Vertue being encourag'd, flouriſh; the Poor, the Widow, and the Orphan rejoyce, and no Clamours for Injuſtice and Oppreſſions are heard in the high places.

Here Cities may be called *Faithful Cities, Cities full of Righteouſneſs.*

But to prevent Miſtakes here, know, that though Denominations are uſually *à majori*, yet they are not ſo in this caſe.

For

For though the Stigmatizing, Pilloring, and Whipping of ſome, and Executing of others, be duly obſerved every Aſſizes, and a Judge has done ten thouſand juſt Acts, yet he ſhall not be hence denominated a juſt Judge (*ad totum*, but only *ad tantum*) for the whole, but for ſo much.

But if he has done but one unjuſt Act in the whole courſe of his Judgſhip, he ſhall be thence denominated an unjuſt Judge.

As a Man who has converſed with Thouſands in the whole courſe of his life, and never did the leaſt injury to any Soul breathing; yet if after all he kill but one Man, he is denominated a Murtherer for ever.

For thoſe common Acts of Juſtice on certain Malefactors, being ſo abſolutely neceſſary for the preſervation of the common Good, humane Society and Intereſt, that they cannot ordinarily be omitted, without rendring our Cities and Country Colonies of *Caniblas*, Wilderneſſes for the Owl and Satyr to dance in; Deſarts fill'd with Lions and Tigers to prey upon, and devour each other.

No *Civis* or *Civitas* can, without diveſting themſelves of their Names and very Eſſence, Intereſt, Sence and Reaſon, be ſo degenerate, as frequently to protect theſe from the hands of Juſtice, without being devour'd themſelves.

And therefore againſt common notorious Malefactors, the moſt Barbarous Nations have enacted Laws.

And the moſt unjuſt Judges muſt, and do ordinarily give Sentence.

So that for a Judge to do common Acts of Juſtice, as he cannot avoid, does not denominate him a Primitive Judge, nor a City reſtored or righteous.

But theſe Names are obtain'd when Juſtice is univerſally adminiſtred, without the leaſt exception, as

to

to any one individual Act, Time, Place or Perſon whatſoever.

For by One unjuſt Act the Judg has loſt his Name, and is undone for ever.

Thus in that one piece of Injuſtice, contrived and managed between *Ahab* the King, *Jezebel* the Queen, and their corrupt Judges, againſt the Life and Freehold of *Naboth*, to ſeize both, under the ſpecious pretence of a legal Trial; the Judg of Judges thunders out a dreadful Sentence:

Haſt thou killed, and taken poſſeſſion? in the place where dogs licked the blood of Naboth, *ſhall dogs lick thy blood, even thine, O* Ahab: *and I will rent the kingdom from thy poſterity, and cut off from thy houſe every one that piſſes againſt the wall.* And as for the Queen, *Dogs ſhall eat the fleſh of Jezebel by the wall of Jezreel.* (*viz.*) The Wall that enclosed *Naboth*'s Vineyard. 1 Kings 21. 19.

For one Barbarity committed by the Citizens of *Gibeah*, and connived at by their Judges, their City was burnt with Fire, their Citizens ſlain with the Sword, and 25000 *Benjamites*, Men of Valour, cut off.

For one Wickedneſs committed by two of their Nobles, *Zimri* and *Cosby*, not puniſhed by the Judges, God cut off 24000 by the *Plague*, and would not be pacified until Juſtice was done on them both by *Phineas*. Numb. 25. 8, 14, 15.

Eli, for the moſt part a Righteous Judg, yet forgetting his Integrity and Duty, as ſuch, but in one act, out of a Fatherly fondneſs, in not puniſhing the wickedneſs of his Children, God threatned to judg his Houſe for ever, and to do ſuch a thing upon it in *Iſrael*, as would *make the ears of them that heard it to tingle: and that this his iniquity ſhall not be purged by ſacrifice or by offering.* 1 Sam. 3. 13. 11. 12.

Now if for one unjuſt unpuniſhed Wickedneſs committed by the Citizens of *Gibeah*;

For one ſuſponce of Juſtice on the Nobles, *Zimri* and *Cosby*;

For one partial fond neglect in the good old Judg, *Eli*;
For the unjuſt ſeizure of but one *Naboth*'s Freehold, or Vineyard, in the whole Reign of *Ahab*;
For the ſhedding of but one innocent *Uriah*'s Blood in the whole Reign of *David*,
Themſelves, their Families, their Cities, and People were made Monuments of Divine Juſtice; what can we expect the dreadful fatal Conſequences ſhould be of ſuch variety of repeated acts of injuſtice in one Reign?
Between High-Commiſſion Judges, who bidding defiance to all Law and Conſcience too, can boldly dare to ſeize more than 40 *Naboth*'s Vineyards, or Freeholds, in a Morning; and diſpenſing Judges, who can encourage Witneſſes, help Pact Juries, and by (forever to be abominated) wicked *Innuendo's*, infer what Evidence they pleaſe, to ſhed the Innocent Blood of *Ruſſels*, *Sidneys*, or *Corniſhes*, or whomſoever elſe they have a deſign to murder; and commit the greateſt of Robberies in the Face of the Sun, on Cities and Towns, in violent wreſting from them their Immunities and Charters; on the Eſtates of the Nobility and Commons, by unreaſonable, illegal, exorbitant ruining Fines; and commit the moſt unheard-of execrable Barbarities on the Perſons of others, by inhumane, mercileſs torturing, and ſlaviſh puniſhments, ever abhorr'd by the compaſſionate Genius of the *Engliſh*; foreign to their Laws, and Anteſlaviſh Conſtitution of their Government; deſtructive to their Birthright and Freedom, and undigeſtable to their generous Tempers; who can eaſily ſubmit to due, and regular Chaſtiſements; but being unaccuſtom'd to over-heavy ſlaviſh Burdens, can't endure *Rehoboam*'s laſhing with *Scorpions*.
Tho there were ſome, who either out of Intereſt, or through ignorant, indiſcreet and intemperate Zeal, were ever preſſing for an abſolute Obedience without reſerve,

(no, not for Religion or God himſelf) tho without any other effect on the People, than to render both themſelves and their Arguments equally ridiculous and deſpicable, and prompt them almoſt to throw off that Obedience which was really due, becauſe they contended for one which was moſt abſurd. For whilſt they mounted and ſtretched the Doctrine of *Paſſive Obedidience* as high as that of the Bow-ſtring, they ſunk *Chriſtianity* as low as *Mahometaniſm*: and yet even theſe will not always ſubmit themſelves to this their own Doctrine, as is manifeſt by their laſt Years depoſing their Legitimate *Grand Signior*.

And theſe very Men amongſt us have alſo hereby daſhed their Prince from that Precipice on which they vainly pretended to mount him, and brought both our Church and Nation into ſuch a deſperate forlorn Condition, that a clear Stage was offer'd for *Rome* and the *Jeſuits* once more to play a Prize for Three famous Kingdoms, as Booty for St. *Peter*'s Patrimony, or the *Virgin*'s Dowry, (as they ſay *England* is); which being a ſmall branch of their Revenue, might do well to buy Tackle, Hooks and Lines for the *Fiſherman* at *Rome* to angle for more Kingdoms, or Pins to dreſs the Lady at *Loretto* ſo amiably, as to to allure more Rivals.

In theſe Circumſtances, was it not a Miracle of Mercy and Goodneſs that prevented our being as *Admah* and *Zeboim*, our Land a Deſolation, and our Cities a heap, becauſe we were already become as *Babylon, a habitation of Devils, and a Cage of unclean Birds*; and ſo might have been properly denominated *a treacherous Harlot*, rather than by ſuch a *Reſtoration*, as this now vouchſafed us of Judges and Counſellors as at firſt, gone forth to ſettle our Foundations, ſo long out of Courſe; to cleanſe both Bench and Court, and all our Borders from all their Impurities and Injuſtice; to help up our Laws again, to Apoc.

trample on their Diſpenſers, to take care that Puniſhments and Rewards may run in their proper Channel, the Life and Soul of Government.

And the Publick Adminiſtration of Affairs in ſuch Hands as will never rob *Cæſar* of his due, nor his Subjects of all that is dear to them. Whereby we have a fair proſpect, and grounded hopes, that our Cities in a ſhort time will become, and may really be called *Cities of Righteouſneſs, Faithful Cities.*

2. I come now to conſider what influence the Reſtoration of Primitive Judges and Counſellors have on our Religious Concerns; for they conduce not only to the proſperity of *Jeruſalem* the City, but alſo of *Sion* the Church.

Cal. Paraph. For *cum factum fuerit in eâ Judicium, redimetur Sion*: When Judgment ſhall be adminiſter'd in her, *Sion* ſhall be redeemed; Or, as the *Arabick Verſion*, *Poſt Judicium, ſalvabitur Sion*: After Judgmen texecuted, *Sion* ſhall be ſaved.

So that 'tis plain there muſt be Judges reſtored before Judgment, and that Judgment muſt be executed before *Sion* can be redeemed.

And 'tis repugnant to Senſe and Reaſon, as well as Religion, that ſince not a Nation, much leſs a Church, can be reſtor'd and flouriſh, but by executing Judgment in Righteouſneſs, becauſe ſin and injuſtice are the diſhonour and ſhame of a People. Prov. 14. 24.

Every unjuſt Act is a blow at the Root, and high affront to the true Religion, which was planted in Righteouſneſs, and muſt be built up in Judgment.

Rapines, Perjuries, Violence and Injuſtice, are proper Materials for the building up of *Babel*, the Synagogue of Satan; not of *Sion*, the Temple of God.

Truth and Falſhood, Good and Evil, Light and Darkneſs, Righteouſneſs and Injuſtice, will never Cement, but like contrary Qualities, they'l diſſolve or blow up the whole Fabrick. We

We may as easily bring together in a Building the *North-Pole* and the *South*, and raise it up by heaping on Barrels of Gunpowder, intermix'd with flaming Fire-brands, instead of Bricks, and cement it with Pitch and Sulphur for Mortar.

False Religions (I know) are founded and propagated on Maxims and Practices of Injustice and barbarous Cruelties.

Thus the Worshippers of *Baal* are bound to launce themselves with knives. 1 Kings 18. 28.

The Worshippers of *Moloch* must make their Sons pass through the Fire for Burnt-Offerings to him. Jer. 19. 5. & 32. 35.

The *Americans* sacrifice Men to their *Viracoca*.

And most of the *Islanders* in the Bay of *Mexico*, did both eat and sacrifice Men to their Idols. *Pet. Mar.* pag. 97.

And at this day *Mahomet*'s *Alcoran* instructs his Votaries by Fire and Sword, Devastation of Cities and Kingdoms, with all manner of inhumane Barbarities, to force Men to embrace his impious execrable Religion.

But above all, the *Romish* in these things seem to exceed.

Their *Purgatory*, *Penances*, *Whippings*, *Fastings*, *Pilgrimages*, *Watchings*, with multitudes of other childish, senseless, unwarrantable Fopperies of the Devil's invention, to plague or imploy their Votaries about, tho intolerable in themselves, yet are as nothing when compared with their bloody Inquisition, their Heretick-burning Doctrines, and bloody Massacres: As of Scores of Thousands at *Rochel* and in *Ireland*, in the Vallies of *Piedmont* and *England* too, as well as other places in the Ages just past. Sir *Sam. Mor.* Embass.

Their yesterdays brutish Cruelties in *Savoy* and in *France*, by Sword, by Fire, by Tortures, by Imprisonment, by Banishment, by Dragooning Men out of their Houses, Lands, Estates, Country and Lives too.

And he knows little of *Rome*, that doth not know, that Death and She are like in this, that one spares no Man Living, and the other no Heretick breathing, as she calls the best of Christians.

A Religion so diametrically opposite to the true, that 'tis the very reverse of all that the holy Jesus instituted, taught or practised, of whom it was propheſied, that he should *judge the People with Righteousness, and the Poor with equity, and break in pieces the Rod of the Oppressors; so that the Mountains should bring Peace, and the little Hills Righteousness.* Which was fulfilled when he came: For the Angels celebrating his Birth, proclaimed *Peace on Earth, and good Will towards Men.* Psal. 72. 2, 3, 4. Luke 2. 9.

And

And after he himſelf declar'd *his Burthen to be light, his Yoke eaſie*; That he came not to deſtroy, but to ſave Mens lives, by deſtroying the works of Darkneſs, and bringing in a holy ſpiritual Worſhip of the one only living and true God, to the utter extirpation of all Idolatry, and final deſtruction of all their *Apollo*'s and *Jupiter's* Temples, and ſilencing their Oracles, and from thenceforth to eſtabliſh a more entire union between Man and Man, founded in Innocence, Charity, Mercy and Juſtice. So that it plainly appears from the Nature, Principles, Doctrine and Practices of true Religion and falſe, being ſo contradictory to each other, that the proper Methods and Inſtruments for the building up of the one, are and muſt be deſtructive to the other; and that the true being founded on principles of Truth, Righteouſneſs and Judgment, the Reſtoration of ſuch Judges as duly execute theſe, muſt influence and conduce to the proſperity of the true Church: for *Sion muſt be redeemed with Judgment, and her Converts with Righteouſneſs.*

Chi. Hiſt. P. 253. *Hebraius puer injungit Divum dominatur, ergo tacens, &c.*

As the Reſult of the whole, I deſcend to my Fourth and laſt Inference.

4. Since both Church and State reap ſo great Advantages by the Reſtoration of primitive Judges and Counſellors, a People are highly obliged, when thus reſtor'd, without Murmuring, to bleſs God for both.

And our Nation being thus reſtor'd from ſuch forlorn Circumſtances as we were lately in, a Man would think there was no room left for Murmur or Scruple about this our bleſſed Reſtoration, urged by Neceſſity, carried on by Miracle, and perfected by the Univerſal Conſent of all that love God, their Religion and Country: Wherefore Juſtice, Equity and Gratitude calls upon us to give the Glory, Honour and Praiſe to that God who is the primary Author of all; and next under him, to acknowledg that glorious Inſtrument in his Hand, by which he hath wrought for us ſo great Salvation, and teach us a ready ſubmiſſion to one, who under God hath ſnatched us out of the Jaws of ſo great Deſtruction, and put us into the actual poſſeſſion of our Laws, Liberties, Religion and Properties, and all that was dear to us in this World, and we hope may make us happy in the next; and ſtill weilds the Sword, to ſupport and defend us in the enjoyment of all that he has thus acquir'd for us. Is it now poſſible, that from *Dan* to *Beerſheba*, from *Berwick* to the *Mount*, there ſhould be found amongſt us one *Tobias*, or *Sanballat*, who when they heard, that the Walls of *Jeruſalem* were to be made up, and the Houſe of the Lord to be repair'd

ſhould

ſhould conſpire to hinder and repine at it? *O my God* (ſaith *Nehemiah*) *think thou upon Tobias and Sanballat.*

Had the greateſt Deliverance which ever God vouchſafed to Mortals, wanted ſuch, it would have been too ſtrange to have been believ'd now (*O horrendum infandum Nefas*)!

But as there are a ſort of Men, that no Man, nor themſelves, know what they would have, or what to make of, ſo not Heaven what to do with, how to ſatisfy or humour.

If they are diſtreſs'd, they groan, complain, and cry for Deliverance.

But when deliver'd, they clamour at the Method, Manner or Means, That God deliver'd them in his own way, not in theirs.

Thus *Naaman* is angry at the Means of his Cure, why God would not make the Waters of *Damaſcus* as effectual as thoſe of *Jordan*.

Dathan, *Abiram* and *Corah*, quarrel with the Inſtruments of their Deliverance, *Moſes* and *Aaron*, why they muſt be the Men rather than others.

When *Iſrael* was in *Egypt*, they groan'd under their ſlaviſh Burthens.

When deliver'd, ungratefully ſaid, *Would to God we had not come up thence.*

When they began to want, they repined and wiſh'd they had died in *Egypt*.

When reliev'd, and fed with *Quails* and *Manna*, Angels Food, they loath'd it, and long'd for the Offals of *Egypt*.

When the Army of *Iſrael* was defied by *Goliah*, they cry for help.

God ſends them *David*, to deliver them, but they deſpiſe the Stripling.

Before he fought the Champion, *Saul* will give him his Daughter, or any thing, if he conquer. When he had deſtroy'd him, and ſaved both the King and his Kingdom, he throws his Javelin at him to kill him.

Thus when lately *Rome* threatned our Church with Idolatry, *France* our Nation with Slavery;

A corrupt pack'd Bench ready to decree it;

An Army encamp'd ready to enforce it;

A Prince reſolute enough to attempt it;

Then all, as fill'd with Diſcontent, and ſunk in Deſpair, murmur out their Complaints, That their Religion is loſt, their Laws diſpens'd with and gone, the Government Arbitrary,

the Nation ruined, and themselves all undone; and cry out, *Help, Lord, or else we perish.*

God heard, and sent his Angel, and deliver'd us, and we are restor'd as at the first, and in the beginning, in so transcendent a manner, far beyond what in Reason we could wish or hope for, without Effusion of Blood, or Devastation of our Cities, that all must say, *It was the Lord's doing, and it is wonderful in our Eyes.*

And we being thus deliver'd, what is the meaning of all these Lowings and Bleatings in our Ears, Discontents and Murmurings, as tho' we design'd to confront Heaven, stubbornly to rebel against Providence, charge the most High with Injustice, and dare his Vengeance?

'Tis just as if when God sent *Samuel* to tell *Saul*, that for his ill Government He had this day rent the Kingdom of *Israel* from him, and given it to *David* his Son-in-law, that was more righteous than himself, by whose hands He was resolv'd to save his People, and they had again replied, *We will not be saved after this manner*, by God's deposing the Father, and setting up his Son: *Save us by Saul in our own way, at best agrees with our Humours, or save us not at all.*

How must this have provoked the holy One of *Israel* to have destroy'd until he had made an end, and their Land a Desolation! Yet such as these may be found amongst us, as Fighters against God. For,

(1.) There are some Repiners, who, bias'd by a Corrupt Religion, bear no good Will to our *Sion*; For they know if the Ark of God be restor'd and set up, their *Dagon* must be removed and thrown down.

(2.) There are others repine, because our common Restauration is not their private Interest; as those that made Silver-Shrines for *Diana*, and by that Craft get their Wealth, may not be wondred at in being so zealous to support her Temple. The ground of that grand Uproar at *Ephesus*, and it may be the true Reason of our present Discontents at home. Tho' 'tis Conscience and Sacrifice, with *Saul*, that are the pretended Reasons of their murmuring Disobedience; yet these will no more justifie their Rebellions against God's Providential Acts and Deliverances, than *Saul*'s did. Nor render their Crimes better than his, even as the Sin of Witchcraft, because the Christian Religion being a Doctrine of Submission and Obedience to the Powers that are, doth not involve the Consciences of private Christians about the Title of Princes

only affure them, that the Powers that are, they are of God, and therefore muſt be obeyed. Neither can their Pretenſions (with the Jews) of being bound under an Oath to (kill *Paul*) murther their Religion, Laws, and Country, or ſtand by one that will, which is all one, juſtify them in ſo villanous an Act, or give them the leaſt Merit or Reputation by their refuſal to renounce ſuch Obligations, and to promiſe Faith, Obedience, and Aſſiſtance to that Glorious Inſtrument ſent by God to ſave us. And is therefore juſt ground to conclude what their Deſigns are; and Reaſon for the Government to reject them not only as uſeleſs, but pernicious and dangerous (*ne pars ſanorum trahatur.*)

But in a word, I rather believe all to proceed from Caution and Intereſt, than Conſcience.

Things may be of doubtful ſtate, not being yet fully decided, and by a bare Suſpenſion, they undergo no greater loſs for the preſent, than what the Hearts of ſome could wiſh for to turn their Charges into *fine* Cures. And having yet time enough to prevent any loſs by a deprivation for the future, in hopes before that time all may ſecure, and they enabled to make the wiſer Choice, and effectually ſecure their Intereſt, let the ſtate be what it will.

But if there be any that can at laſt forſake all upon ſo groſs a miſtake, I will towards ſuch exerciſe the Charity due to weaker Brethren, and hope the beſt.

But to lay aſide the gilded Pretenſions of ſome, the blinded Paſſions and corrupt private Intereſts of others, as no Guides for us to walk by, it will become us in Duty with all humble and graceful Acknowledgment, Hearts full of Joy, and Mouths filled with Hoſanna's, to aſcribe the Praiſe, the Honour, and Glory of all to that God, by whoſe right Hand we have been hitherto preſerv'd and reſtor'd both in Church and State, leſt that by murmuring as, their Doom become ours, who after all their miraculous Deliverances out of the Hands of their Enemies, were ſentenc'd at laſt to die in the Wilderneſs, there to periſh, and never enter into his Reſt.

I come now to apply the whole, and conclude. Having hitherto endeavour'd to parallel our preſent Reſtauration, and to ſhew the Influence Primitive Judges and Counſellours may have on it: As alſo to characteriſe, limn, and preſent you with their Pictures.

Now, Sir, 'tis your part, if (as I hope) you are ſuch a one, to ſhew us the Subſtance of this Shadow, the very Life it ſelf. You are come to the time of our unexpected Reſtauration are upon You: they hope for,

and expect better and greater things. Disappoint them not; so as that when they look for Judgment, behold Iniquity; for Righteousness, but behold Oppression.

Let it be no longer proverbially said, (*Ultima Cœlestum terras Astrea reliquit*) That Justice is fallen asleep, or hath forsaken our Country.

Jericho was a pleasant Scituation, but the Waters, we read, were naught and bitter.

England is such another Scituation: let every one of you be as another *Elishah*, to sweeten and meliorate our Waters, so that our Rivers may be as Streams of Righteousness, and Judgment running down.

You have heard the dismal, fatal Consequences of but one Act of Injustice in a Judg's Life: Be then universally Righteous, lest you provoke a greater than He, who swore by the Rivers, and said, (*Qui Fulmen, Qui vos habeoq; regoque. Perdendum est mortale Genus*) I will rend the World in sunder, and ruine Mortals.

Wherefore put on Zeal as a Cloak, and Righteousness as a Breast-plate; quit your selves like more than Men; like Gods, whose Name you bear, and whom you personate: Be holy as he is holy; be just as he is just. Loose the bonds of Wickedness; undo the heavy Burthens; let the Oppressed go free.

Hold not the Sword in vain: Be a Terrour to evil, repining, invidious Murmurers at our Prosperity: (Such as could say, *Aha, so would we have it*, when our *Jerusalem* was like to have lain in the Dust) that at length all the Wicked may be asham'd and confounded, but the Righteous may lift up their Heads and rejoice: (*Surgat Gens Aurea*) Begin the Golden Age again.

Thus shall you build up the old waste places for the [illegible] and raise them for many Generations to come.

Thus shall you make an Atonement for our Land, the [illegible] ritance of the Lord, that his Wrath may be turned away.

Thus, if your Righteousness go before you, the Glory of the Lord shall be your Rearward.

Thus, if you come up to the Primitive Tatern set before you, your selves will become as Originals to all who in After-Ages shall survive you.

Thus you will make our Cities not only be called, but really become *Cities of Righteousness, Faithful Cities*.

Thus you will be the happy Instruments to redeem our *Sion*, our Church of *England*, with *Judgment*, and all her Converts with *Righteousness*.

Since ye know these things, happy shall ye be, if ye do them.